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From the Onward Collective,

"Anarchism is...

the name given to a principle or theory of life and conduct under which society is conceived without government — harmony such a society being obtained, not by submission to law, or by obedience to authority, but by free agreements concluded between the various members of a community of persons, or profession, freely constituted for the sake of production and consumption; as also for the satisfaction of the infinite variety of needs and aspirations of a civilized being. In a society developed on these lines, the voluntary associations which already now begin to cover all the fields of human activity would take a still greater extension so as to substitute themselves for the State in all its functions. They would represent an interwoven network, composed of an infinite variety of groups and federations of all sizes and degrees, local, regional, national and international — temporary or more or less permanent — for all possible purposes: production, consumption and exchange, communications, sanitary arrangements, education, mutual protection, defense of the territory, and so on; and, on the other side, for the satisfaction of an ever-increasing number of scientific, artistic, literary and sociable needs. Moreover, such a society would represent nothing immutable. On the contrary — as is seen in organic life at large — harmony would (it is conceivable) result from an ever-continuing adjustment or readjustment of equilibrium between the multitude of forces and influences, and this adjustment would be the easier to obtain as none of the forces would enjoy a special protection from the State.

—Peter Kropotkin

WHAT IS ONWARD?

ONWARD is an anarchist newspaper intending to facilitate both a report of anarchist actions worldwide, and foster analysis of current events and issues. We believe that all in the process of building an intelligent, well informed and powerful revolutionary movement must be involved in the struggle against the capitalist state apparatus. Our goal is to show the relation of the different liberation struggles (animal, earth and human) and the need for them to be interconnected. We believe that Anarchist viewpoints (Syndicalist, Feminist, Green etc.) are not mutually exclusive, but rather all fit together in the struggle for freedom. Real liberation is freedom in every sphere of life; we must dissolve all forms of hierarchy that are based on class, gender, race, ethnicity and domination and replace them with liberatory and cooperative structures, guided towards the goal of revolution. We want to be a social sphere that needs and desires no such rulings over our lives and communities. We demand that the people be the ones who are representative, and that no ruler and no rule should reign over society. Our short-term goal is to locate and support existing anarchist collectives and action of social revolution.

To that end, ONWARD is a forum for Anarchist action, discussion, debate, news, art, music, Anarchist and radical history, theory and opinion in order to not only critique the social and political relationships that exist today, but also to propose alternatives. Our long-term goal is to build a society based on voluntary cooperation, direct and participatory democracy, mutual aid, solidarity, and freedom; in short, Anarchy.

SUBMISSIONS:

ONWARD relies on submissions from people throughout the world. They can be on a wide variety of topics: from news to opinion to theory. Submissions from our group include information on how to get involved in the issue you're reporting on, but please do not submit your entire article. Pictures and other graphics are needed and should be sent to our PO Box (listed below). Though we do not pay for submissions, they can be sent by email on IBM format discs, or send hard copies to the PO Box. The collective reserves the right to edit articles for length, content, and style. Please include your name, address (both land and email) and phone number in the case of large editions.

ADVERTISEMENTS:

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1/8 page (\$7.50); \$15;
1/4 page (\$32.50); \$75; \$20;
1/2 page (\$47.50); \$125;
Full page (\$75); \$300.
For outside the US, please add \$3. We suggest sending the paper for \$1 per copy.

SUBSCRIPTIONS:

We want your participation to help distribute ONWARD as widely as possible!

10 copies: \$7; 20 copies: \$13; 50 copies: \$20;

100 copies: \$30; 200 copies: \$60; 500 copies: \$125; 800 copies: \$45; 1000 copies: \$50;

For outside the US, please add \$3. We suggest sending the paper for \$1 per copy.

DISCLAIMER:

ONWARD relies on subscriptions and donations to help sustain itself, so please subscribe.

Subscriptions for one year are \$7-10

in the US and \$10-12 elsewhere. Subscriptions are free to prisoners. Single issues are \$2 post in the US and Puerto Rico (\$3 post elsewhere). Send cash, checks or money orders made out to ONWARD to our PO Box.

DISCLAIMER:

The views expressed in ONWARD are those of the author and reporter. In the reader he cause, we do not necessarily believe because they mirror our own beliefs. No article in the publication is intended to encourage or promote illegal activity. It is the intent of the publication to be a tool for education and educational purposes. Inherently revised spellings are expressions of individual contributor's political beliefs (i.e. "woman instead of women").

HEADLINES: ISSUE 4

Submissions/Ads: March 1, 2000.

Issue 4 will be out late March.

This issue highlights recent victories (page 6).

ONWARD THE ONWARD COLLECTIVE:

Rob Aigman, Neil Bellotti, Dan Berger, Je-Free Frank, Tom Gabel, Tom Thomson, Justin Tisch

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theonwardcollective@hotmail.com

Fighting for Mumia Abu-Jamal: Compelling New Evidence Released by Reporters — and Rejected by Judge

van Latner

Author and family of Mumia Abu-Jamal—The Philadelphia-based group which is the primary and original organization fighting for a new trial for Mumia Abu-Jamal, urging other to read the Briefs to enhance understanding of case.

While all of the recently filed Amicus briefs are considered critical contributions to Abu-Jamal's case, the brief filed by The For Chicano/Chicano Studies Foundation made to illuminate a facet of the now-infamous

He raises his rights during his Constitutional, legal and ethical violations. Abu-Jamal's rights during his 1981 trial in Philadelphia include a new trial or the right to have his death sentence overturned. He claims that Federal District Court Judge Wm. W. Wilcox might allow him new evidence like an affidavit in the briefs to be considered on August 7, 1982. His hope was crushed on August 7, 1982. The trial judge rejected all four Amritals' legal briefs filed on Abu-Jamal's behalf as "irrelevant and useless".

are within the law. But he says these men actually conspired to insulate Abu-Jamal's case against appeal and strengthen the prosecution's chances of obtaining a conviction. The meeting helped seal the dismissal of Abu-Jamal's attempts at self representation, a right which he had requested in light of his ill-prepared defense attorney, who had failed to interview a single defense witness and admittedly had no defense strategy.

The U.S. Supreme Court has consistently ruled that

faulty baldness evidence.

The Amici brief is a broad-based display of Abu-Jamal's case. It is signed by 22 members of the British Parliament, including the former Home Secretary, Lord Falconer, by the NAACP and ACLU, and a third, filed jointly by the National Organization for Women and the National Council of Negro Women. The most recent is filed by The Ford/Chicanos Foundation in Los Angeles. The brief demands a new trial for Abu-Jamal, and asks that the California Supreme Court "re-examine, re-consider, and re-examine" the constitutionality of Abu-Jamal's Black Panther defense.

"The US Supreme court has held that cases such as this, involving a right-of-self-expression defense, the conviction must be overturned," Abu-Jamal and co-activists are quick to point out. "We are asking you to consider all of this precedent and are emphasizing this point at any cost, because if we do not succeed in this trial, we will never succeed again." Mumia Abu-Jamal's farce of right-of-self-expression mandates that another new trial be granted," states the Amicus Brief filed by the Chicano Ford Foundation.

Judge Yohn's rejection of the briefs filed by members of the British

Parliament and the For Chicano/Chicana Studies Foundation is currently being appealed. The International Concerned Family and Friends of Mumia Abu-Jamal, Inc., has filed a brief in support of the For Chicano/Chicana Studies Foundation as part of the appeal process. Individuals are being urged to read all of the brief to further educate themselves about Abu-Jamal's case. The brief is available online at www.mumia.org. Hard copies are available from the International Concerned Family and Friends of Mumia Abu-Jamal, PO Box 19709, Philadelphia, PA 19143. Friends: 215-482-1410. E-mail: ifffajm@msn.com.

First! Takes Direct Action Against Cement Plant

First! Takes Direct Action Against Cement Plant

My Fishhawk ties and for

October, 22, four activists from Earth First! locked down inside a train trailer to block the main access to a lime rock quarry operated by the American cement company in rural Putney. The activists were there to stop the quarrying of limestone, and to put-together equipment, and an element of most total surprise. But when things started happening, we realized what was lacking: numbers. The element of surprise came through a decoy event – a picnic in a park near the action site. This event did not actually happen. People who reported for a pagan newsletter, and of course the intrepid *ONWARD* crew.

The Sunapee County Sheriffs visited the site several times during the day, serving notice of trespassing and demanding the lockdown be removed. Their requests were denied. At dusk, they

This plant will be the first one constructed in Central America to produce a plant located in nearby Alachua, Florida and operated by Florida Rock Corp., will be the first plant of its kind constructed in the United States. It will produce over 100,000 tons of this heavy-polluting industry. It officially opened for business on April 1st of this year. Its corporate owners are already in the process of expanding their operations, and have also invested heavily in new equipment. The company has also invested heavily in new equipment, including lawns, citizen-organized groups, and a committed crew willing to put their lives on the line to protect the environment.

POW/PPs Urge Mobilization to Save Mumia!

We are Prisoners of War and Political Prisoners (POW/PPs) within the United States. We were seriously imprisoned for a range of activities: struggle against white supremacy and colonialism, opposition to the economics of global plutocracy and class exploitation, efforts against sexism and discrimination, a general unwillingness to abide the many ways human beings are demeaned and delimited in this society. We stand for self-determination for all oppressed peoples, an end to racism, for women's liberation (equality), for economics centered on human need rather than corporate greed.

The reason for this unprecedented collective effort is the urgent situation of fellow politician Muammar Abu Jaafar on death row. He was condemned to death by a court in the federal courts, the final arena available to him, and these proceedings could be completed within months. While there is overwhelming evidence of his innocence, most of it has been exonerated from judicial review. Many of you who have been following this case will have recommended. Without your hard work, the state probably would have already executed him, but it need to alert you to the urgency of the situation. The measure of time available to us can be seen from the following statement of Martin ABC5 "2020" on TV and by *Vanity Fair* magazine. The Fraternal Order of Police, the criminal justice system and the corporate media are determined to execute this article. It will take a very determined and strong movement to stop the plan to end his life.

The urgency is not just because a precious life is at stake, but also because of the implications on political and social movements. Mumia has an singularly eloquent and effective "voice of the voiceless". He has spoken and written powerfully for more than 3,000 persons on death row within the US about the fundamental flaws in the criminal justice system, on the foundations of racism and injustice. We want to encourage the range of activist and social justice groups to make Mumia's case their lead project. They, for example, in the course of their work, can help to bring about strong binding policies and programs. Mumia's case can powerfully illustrate the general issues of the death penalty, POW/PPO, of the criminal justice system and racism and injustice. He can personify these issues and call upon all people who care about life to work. We call upon all people who care about life to work.

and social justice to mobilize for Mumia.
Mama! End the Death Penalty!
Signed: Herman Bell, David Gilbert, Abdu
llah Bilal, Mumia Abu-Jamal, Marvin
Gross, Dr. Michael Shakur, Jaan Lamam, Tom
Conning, Richard Williams, Roy Luc Levesque,
Diana Evans, Edward Afraim, Sundiata Acoli,
Auckie Africa, Teddy Jaha Heath, Phil Africa,
erry Giddings, Robert Selt Hayes, Russell Ma
Shoats, Yikukura, Janine Africa, Janei
Africa, Debbie Africa, Juan Segarra Palmer,
Os
Roper, Lopez Rivera, Jalil Muntaqim, Langston
Delaney, Veronera Bowers, Nah Washington (RIP)
from booklet of PFP/POW Writings compiled
by Resistance N Brooklyn and the Jericho
Movement. Contact RNB at

locked-down, some almost fell for the supervising Sheriff's Good Cop routine. He talked smooch, quiet and even kinda jokey while he was dealing with those outside of the trailer, and showed his true colors with a stream of insults and threats to the passive resistance inside the trailer, out of our sight. One woman from the police liaison team stayed inside to film the removal of the lockdown devices, but ran out of tape and was unable to document some of the most obnoxious piggy behavior.

Those who organized this action did good anti-mass "affinity group" organizing. They practiced more than adequate security culture while preparing for the action. In fact, they put these essential organizational elements together so tightly they self-destructed. The organizers focused so much on getting the blockade in place that they neglected to organize the follow-up needed to defend themselves. What we needed was a mass of prepared, militant defenders who could put themselves in between the cops and the trailer and

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U'wa...

continued from page 1

Police holding back in terms of kidnappings, torture, or execution of civilians, and ultimate massacre of entire families. Drug cartels committed a \$1.3 billion military aid package to help the Colombian government "foster peace."

This challenge to American business interests is taken seriously in Colombia, and ultimately many companies in the Drug cartels committed a \$1.3 billion military aid package to help the Colombian government "foster peace." While profits don't suffer - last year the company brought in \$48 million, not working the \$31 million from Colombia and Ecuador, local publications do. Rather than helping end the violence, Occidental is part of it. According to Human Rights Watch, "a U.S. oil company, Occidental Petroleum, Royal Dutch/Shell, and international oil company, ECOPETROL, took no action to address reports of extrajudicial executions and a massive cover-up by the company's services assistance to the paramilitary facilitators of these 'peacekeepers,' the company paid \$2 million in cash and equipment in 1996, offering helicopters, troop transport vehicles, money embezzlement, and military information."

Also under attack is the fragile environment of the area, which borders two national parks, home to hundreds of species of plants and animals. As early as 1980, the Spanish Institute of Natural Resources (INDERENA) warned that Oxy's Caño Limon operation "a management plan for toxic mud is entirely absent." The company has reportedly violated basic guidelines for waste water treatment, resulting in dangerous high concentrations of heavy metals and toxic polycyclic aromatic hydrocarbons (PAH's), according to an INDERENA 1991 study.

Oil and Maritime

The transnational has tried many approaches since 1988 to sweeten the U'wa on turning their homeland into an oil field. In 1988, the U'wa asked for medical, educational programs for the tribe and offered better prices for the land. When that didn't work they attempted to circumvent the tribe's decision by signing a secret deal with an individual U'wa (a photo taken from US National American history).

Occidental Petroleum (Oxy) signed a contract in 1995 agreeing to oil exploration on their land. The U'wa, who cannot read, say they were told they were signing an amendment sheet. Following that meeting, the U'wa community returned to report to their leaders the Association of Cabildos and the Traditional U'wa Authority. Although all parties had agreed to defer judgment

until another meeting in February, the Ministry of Energy succeeded to grant Occidental license for exploration.

Learning of the license, the U'wa boycotted the second meeting. Since, the U'wa have repeatedly and unequivocally opposed drilling. In 1993, they filed for official recognition of a large U'wa territory (approximately 100,000 acres of what they consider theirs). This Single Unified Reservation (Unico Resguardado) was a prerequisite to the U'wa's continued existence as a tribe. Occidental has also been insisting that U'wa demands, insisting since 1993 that rebel forces persuaded the tribe to be intransigent. In 1995, Oxy CEO Armand Hammer called U'wa leaders by the "Tribal People" and Oxy denied any responsibility over the issue of the ELN.

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Global Village

In June, 1997, hooded gunmen jumped U'wa rebels in the Bogota-Kinshasa plane and demanded his signature ("agreement") they were carrying. Since he cannot read, no one knows what it contained, but he was beaten severely for refusing to sign. He was a clear example of the "foster peace" they consider theirs. This Single Unified Reservation (Unico Resguardado) was a prerequisite to the U'wa's continued existence as a tribe.

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5,000 heavily armed troops including tanks and artillery. A month later, they again attacked, this time killing the U'wa chief. Clinton's administration meanwhile prepared to reward Colombian rebels with \$1.3 billion in military aid, even while admitting the police and armed forces are "responsible for widespread human rights abuse."

Strength is Strength
In the US, solidarity has increased over the last year, with lockdowns at Gore campaign headquarters, banner drops and pickets outside the offices of Occidental and Fidelity Investors, and a massive buyout of Oxy stock. Dozens of actions across the US brought uncomfortable attention on Gore's ties to big oil, but the "environmentalist" candidate has refused to comment.

Now that drilling has begun in the cloudforest, mainstream media has dropped its already scanty coverage of the U'wa struggle. News of the campesinos who have reached most progressives in the US, who have seen the U'wa as a symbol of community's work for self-determination and environmental integrity. In spite of the displacement of an estimated 2 million Colombians, many activists seem non-plussed by the violence, while the rebels also profit from drugs and are responsible for brutalities, perhaps activists fear being seen as apologists for the drug trade.

However, we must remember that US businesses have played a massive role in dismantling Colombia's economy. The drug trade itself is a consequence of global capitalism: US agricultural and food imports of imported-up foods that drove local farmers out of business. Looking for an alternative income source, Colombian farmers turned to a product with which they were unfamiliar: coca. In response to the Colombian government's refusal to address intense economic inequality, this led to further destabilization of the country's economy, which encouraged further violence.

The "oil defense" industry is booming as the US state department calls Colombia's "transition to an unrestricted access market." Law enforcement and the prison industrial complex have been given enormous power to combat the US weapons, weapons and the US military presence in the civil war in Colombia. Making money from the civil war in Colombia, making a living off of globalization, and surely makes US policy-makers extremely happy.

Organizing against Occidental

Occidental's oil exploration in the U'wa's

called outiller 1. Local farmers, union members and students joined them.

Gore Chokes Oil
As the election drew near, activists in the US began targeting candidate Al Gore. Jr., who had up to 2000, the Super Bowl, and Gore Sr., the oil tycoon who owned the U'wa's land, while Juniper had earned more than \$450,000 from a zinc mine in Tennessee originally procured for him by Oxy CEO Armand Hammer. In return, although the Supreme Court ruled in 1995 that the higher Constitutional Court overturned that the Council of State nullified its ruling, he held, the Council of State nullified its ruling. In the end, the lure of profits overruled the Colombian constitution and the state ruled predictably: drilling would continue.

A month later in Bogota, 3000 students, workers and environmentalists marched on the Ministry of the environment to support the U'wa and protest Oxy's exploitation of the region.

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clock is grounds for execution or attack by military and paramilitary.

In 1995, with the Ministry of Environment legitimizing corporate larceny, the U'wa went to the Colombian courts, alleging insufficient compensation and failing to review the Oxy project. The U'wa sued the government for violation of the Colombian Constitution's principles for tribal sovereignty, including claims to sub-surface resources, from a zinc mine in Tennessee originally procured for him by Oxy CEO Armand Hammer. In return, although the Supreme Court ruled in 1995 that the higher Constitutional Court overturned that the Council of State nullified its ruling, he held, the Council of State nullified its ruling. In the end, the lure of profits overruled the Colombian constitution and the state ruled predictably: drilling would continue.

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Mercury Newspaper Carrier Wildcat Strike Ends in Improvement

By Adam Welch

SAN JOSE, CA: The week long dispute between the carriers delivering the San Jose Mercury News and newspaper management ended early morning Thursday, October 13 in a partial victory for the nearly 600 of the 1,100 carriers employed by the newspaper. The strike action was organized locally and by members of Students for Justice, a student group.

The carriers, almost entirely Vietnamese immigrants, were taking part in a wildcat strike protesting low wages and unfair work rules. The settlement, reached around 3 AM, grants a 12% wage increase, a collective bargaining door to door on their own time for new customers and an agreement to rehire four workers that had been fired. This has not ruled out any potential future strikes, as the carriers are still angry over several unmet demands.

The demands of the strike action were a 20% increase in wages, to compensate for higher gas prices and rent, an end to long wait to pick up the paper, not having to collect bills from unpaid customers and not having to purchase the rubber bands and plastic bags used to assemble the paper. The carriers are also paid per piece work.

Duan Nguyen, a strike leader at the North Valley distribution station, East San Jose, said that the strike started at the Fremont station, a smaller suburban San Jose station, apparently as other carriers heard about the strike on a local Vietnamese radio talk show. He recalled asking the other workers to join the work stoppage on Monday October 9, saying, "I told the other workers 'don't go to work today' and they responded 'no problem'". Distribution leaders got 100% of the North Valley Station carriers to sign a letter with demands to Mercury News Publisher Jay Harris. There are several different stations the paper is distributed.

THE PICKET LINES
At 3 am, the workers at the North Valley

station had gathered. The first signs, 300 feet long, Ly and myself spent several hours talking and hanging out with the carriers in the cold. Basically we found there are several leaders at each station that communicate over cell phones to the leaders at the other stations. The main and largest station is the Campbell station, the majority of the workers are based there. Workers stuck together well, but lacked a plan to support the strike.

The second night we were meeting local students, we had some began picking up the signs and marching around. Just as it seemed the strikers were going to start a picket line, a call came in from the Campbell station and a deal had been made.

CARRIER STRIKE CONTINUES
Currently the carriers are still not part of any union. From our talks they know the importance of joining a union, but have had some difficulty. There are several reasons around this, first the carriers are independent contractors which technically makes them ineligible for NLRA rights (though they are clearly challenged), second is a jurisdictional disputes going on. The UFCW (United Food and Commercial Workers) has Vietnamese organizers, but apparently won't organize them because of the intense competition with CWA (Communication Workers of America), which affiliated to CWA (Communication Workers of America), which has many of the Mercury News workers members of, also has been lagging its feet for some reasons, but mostly because the managers and owners of the company are doing a disservice and production plans are Teamsters and if the carriers recognized their bargaining unit would be cancelled apparently.

The SJ Labor Council organized a meeting of the unions that have been involved to "work out the details" and Phoenix Ly and myself have been invited by the Newsprint. The inside word and impression that we have been getting is that because of the situation with the Teamsters and the fact that the carriers have taken independent actions with the local unions affiliated with them, are still trying to maintain contact with the carriers we met and reach the Campbell leadership and talk with them further. Being that the other unions are more interested in not stepping on the toes of the status quo than supporting the carriers actions, this could be a fertile ground for IWW involvement.

Adam Welch is an IWW member and part of the De Anza community, a collective for Justice chapter, a regional diverse and "radical" student group in the SF Bay Area. Contact adam.freedom@yahoo.com



The newspaper carrier strike

NEWS BRIEFS

FBI Arrests Animal Rights Activist

SALT LAKE CITY, UTAH — Jeremy Parkin, dedicated animal rights activist, was arrested by the Salt Lake County Adult Detention Center on charges of 3 counts of Felony theft, 1 count of Felon Criminal Mischief, and 1 count of Felony Burglary.

On November 24, as animal rights groups protest the use of animals in a game of Far Free Friday, Parkin's home was swarmed by 14 FBI Agents and local Sheriff Deputies. In a surprising decision of military-style force, he closed off his entire residence to apprehend him.

The charges Parkin faces relate to his actions as an activist, but his identity is not yet known. Parkin's former community friends that have changed are related to a protest at a fur farm last November which resulted in an unknown amount of damage being released, as well as threatening cards to the farm made threats. She also stated that the FBI mentioned an act of economic sabotage claimed by the Animal Liberation Front in San Francisco, resulting in over \$300,000 worth of damage to the company.

"How do we ever change things to change unless we are willing to face the oppressors and lay down our lives?" He asked Friends just weeks earlier, "Every year I'm short of it is a concern, and every time we compromise we give them control."

Contact the Free Jeremy Collective:

<http://frejeremy.uwrc.com> or frejeremy@attmail.com

For media interviews, contact (801) 918-0674

Hundreds March for Peltier's Freedom

On Dec. 10th, International Human Rights Day, between 700-1000 people marched in Minneapolis' sub-zero temperatures to support the American Indian Movement's push for the release of Leonard Peltier.

Activists of all stripes, Indigenous people,

Anarchists, environmentalists, African

American leaders, Chinese, Zen Buddhists,

Environmentalists, members with the

National Lawyers Guild, and many more.

The march began with a rally in front of

the custodial staff, there was dissent. The

NAACP called for an end to the

climax of clemency for Peltier.

When Nelson Leongard spoke to the

NAACP rally, Chico de Bellecourt attended

and reminded Nelson of his commitment to

speak with Clinton about Peltier. Beginning

on Dec. 3rd AIM and community members

conducted a four-prong vigil on the

Lake Superior Harbor.

The participants stayed outside in Tee Pees for 4 days

and conducted Sweet Lodging.

These 24-hour-on-hour news on the

radio on twice.

The first by Vernon

Bellecourt the second by Clyde.

On Friday night people participated in a pipe ceremony

led by Leonard to pray before the

march on Sunday.

Chico de Bellecourt spoke that night that Leonard's struggle be-

gan long ago when the first Native person

ever confronted European aggression.

The week ended with mass rally and march in

the Basilica (Catholic Cathedral), an ap-

propriate ending point.

Led by Harry Chico, AIM, and a

traditional group of singers, the march

went through the poverty stricken areas

near the route.

Clyde Bellecourt and others

carried Bull Horns chanting "Free Peltier"

the entire route.

Vernon Bellecourt traveled

the entire route.

After the march, AIM members

(including the original Cup Watch since 1968) did so-

uth on the march.

At the end of the Charger, Dave

Dellinger, the NAACP, and others gave

inspirational speeches.

Vernon Bellecourt called

for people to visit the AIMovement.org.

Ministry of Information section of the

under the heading the US Against My

Government.

It was an inspiring march. Free

Peltier!!!!!!

Call the White House 202-456-1111 and

demand clemency for Peltier.

continued in page 6*

Custodians Fight Night Shift — and Win!

By Dan Berger

Gainesville, Florida has a long tradition of both racism and classism. University of Florida racism is not known for its impressive race relations, but black students and community members had to fight for admittance into the school, African Americans were denied jobs in the administration, and the like. The University of Florida is a predominantly white university, as well as the right to have power and influence. These struggles continue today at UF, just as they continue throughout the world, but there is hope.

Now, the UF administration has agreed to consider the night shift workers' demands, and the University of Florida is a right-to-work state, custodians are now able to strike, limiting the tactics management uses against them.

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ism and the custodians, members of the American Federation of State, County and Municipal Employees (AFSCME) along with the Alachua County Labor Party gathered signatures on petitions. Flyer were distributed among people, written on cards, the administration, and the like. The University of Florida discussion events with AFSCME and custodial workers took place, and letters and articles glorified local papers, AFSCME organized a large rally on the steps of administration building on Octo-

ber 6th.

In response to the widespread and public outpouring of dissent, UF agreed to consider a committee study the night shift scheduling promulgated nearly two years ago when it first began.

The thirteen-member panel included three custodial workers (two of whom night shift employees), three members of the University of Florida administration and faculty, a graduate student representative, and a graduate student.

AFSCME president Sharon Bauer and physical plant director Michael O'Brien of the University of Florida, who are members of the committee, recommended that the night shift workers be granted one day off per month.

At the first meeting October 2nd, night shift opponents crammed committee meetings with a banner made of petitions.

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The night shift workers were granted one day off per month.

At the second meeting October 13th, night shift workers held a protest.

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COINTELPRO: Then and Now (PART II)

By Greg We

Throughout the late 1960's and early 1970's there were officially 295 COINTELPRO operations carried out against the black liberation movement, including 233 aimed specifically at disrupting, infiltrating, and railroading the Black Panthers. COINTELPRO was also responsible for political disruption and ultimate determination of the black power movement, including the CIA-Vietnam mission and the American Indian Movement. Due to space constraints I will share only one such story. The next installment (part III in *OWHN*, Spring 2001) will take a look at the ongoing escalation of COINTELPRO operations during the past 25 years, long after the purposed official end of operations in 1971.

documented and watched individual by the FBI throughout the decade of the 60's. Intensifying the FBI's surveillance, in 1964 a major urban uprising erupted in Harlem; the following summer the Watts neighborhood of Los Angeles saw a solid week of rioting and pitched battles with the police and National Guard that resulted in the death of 34 people. The decade-long ride to glory of King and SCLC was coming under heavy fire.

The assassination of Malcolm X in 1965, police repression, racial profiling and forced drafting into the military and subsequently the Vietnam War was shaking the largely pacifist reform movement to its very core. Stokely Carmichael

and others of the Student Nonviolent Coordinating Committee began to shift to a more radical and militant tone in 1966. Looking back on that campaign, King said, "I think that during the time's corrupt government and close alliance with the KKK," Carmichael stated the following: "We saw the political organization of the masses as the only route to solving our problems. We placed a strong emphasis on the fact that nonviolence was not a tactic nor a philosophy, as it was for SCLC." This clearly shows that

Out of the ashes of

Malcolm's assassination and the raging ghetto uprising, the Black Panther Party for Self-Defense emerged out of Oakland, California in October 1966. Huey Newton and Bobby Seale, who worked with troubled youth at an anti-poverty center, became leading voices in opposition to the Oakland police department's continued level of harassment and brutalization of the black ghettos of Oakland. Their plan was to create an organization that would focus on creating sustainable programs for the city's poor while combating the masses to monitor the police in their negligence and to knowing and understanding their basic human rights.

Their first step was the right to carry an unenclosed firearm. The Black Panther Party (BPP) hit the street with a major impact as their ten-point platform called

major impact as their ten-point platform called for the need of total self emancipation of all African-Americans to be able to achieve complete freedom from the restraints of the racist capitalist regime which they sought to topple.

Immokalee Farmworkers Struggle For Justice

By Peter Stedman

On January 13th and 14th, 2001 — after the smoke from the presidential dispute has cleared Florida's farmworkers will march on Tallahassee from Quincy to make sure that Florida Governor Jeb Bush knows where he stands in their minds. Farmworkers from organizations such as the UFW (United Farm Workers) in Quincy, farm Self-Help, Farmworker Association of Florida and the Coalition of Florida Farmworkers

Members travel from as far as Guatemala, Mexico and Central America though they come from different places with different backgrounds; nevertheless all the same working conditions in terms of low wages, poor living conditions, and a worker-employer relationship that is very heavily tilted in favor of the labor contractor and grower.

The Coalition argues that this distorted relationship is the root cause of poverty that is endemic to agricultural communities in the U.S. The dynamics of this relationship must be transformed in order for the farmworker to enjoy higher wages and improved working conditions. Having identified the problem, the question re-

A black and white photograph showing a group of approximately ten people, mostly men, standing in a row outdoors. They are all waving their right hands towards the camera. Some individuals are holding small flags or banners, one of which appears to have a red emblem. The background shows some trees and a clear sky.

photo from www.ciw-online.org

Workers block truck during 1997 General Strike

NEWS BRIEFS

Cowardly and Brutal Police Attack Against Mapuche Community

Friday, Nov 17 at 9:00 am, a police contingent of about 400 men attacked the Mapuche community of Temucuicui, Commune of Ercilla, IX Region of Chile. Several Mapuches were arrested and wounded as a result of this action.

A delegation from the community, presented the details:

ing into the community while the men were working and the women were alone home. Those found in their way were beaten and threatened with racist taunts "We are going to violate these Indians" "We are going to kick them to a pulp." Shotguns were fired indiscriminately."

Police destroyed two houses inhabited by elderly men, and arrested the comandero, who

was badly beaten. Other Mapuches fled towards a neighbouring community while some hid in the local school. The police invaded the school, terrified the children, and injured another Mapuche after random gunfire.

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may suffer serious health problems as a result of inadequate medical care. Two injured prisoners, Mari Huenchullán and Fernando Llana, were transferred to the military garrison of Angol.

Mapuche were beaten and threatened. Nobody understands why this racist action occurred. Since the Mapuche were in talks with the government and the deforestation company Mininco, it has been surmised that this brutal action was instigated by Mininco, in order to bully the Mapuches into accepting the depredation and land down by the government-backed company. Further, the company is installing electrical fencing on disputed land still under litigation.

Because of this, the community of Temucuicui makes an urgent call to the international community to intervene. The police constantly violate all human rights and the government continues to be an accomplice in

Protests Disrupt Climate Conference

THE HAGUE, Netherlands - Demonstrators disrupted a major conference on global warming Wednesday, November 22, with dozens of protesters staging a sit-in and a cake thrower targeting the top US negotiator.

The upshot came as discussion at the UN climate conference focused on global emissions of greenhouse gases, blamed by many for global warming.

But the talks were disrupted when several dozen environmental activists entered the high security building, broke into a committee meeting and staged a sit-in. Conference President Jan Pronk said equipment was damaged and small fires were set in the building.

A woman pied chief US negotiator, Under Secretary of State Frank E. Loy as the American delegation gave it daily press briefing and calmly walked out of the room.

The UN conference involved delegates from more than 180 countries, has two days left to decide how to reduce greenhouse gas emissions, according to the Kyoto agreement.

Dutch police said they had arrested around 100 protesters Wednesday near The Hague's

100 protesters Wednesday near The Hague's central train station as activists planned to march to a number of embassies to protest against nuclear energy without a permit.

Protesters in the conference building said they believed the negotiations were watering down environmental protection. "They need to stop talking about how to make money from climate change," one activist said.



continued on page 16

Plant Action...

age 4

cks to keep them
any probably would
repared to risk arrest
(ants) if informed that
also, if planning han

ity people, and all supported her. She was helped by her friends, who helped them get her job as a police officer. As it was, a number of supporters (not even in the community) helped her get the job, and she got the job. She was promoted to the Suisun County Jail. She was promoted to the uscop and tugs tactics, including led to one woman EPIER my Battery on an Officer — injure you and then he came out and raised hell about the training. He was the first one who brought up that his partner was a woman who had been hired to get a permit for a fictional person to be held in a park controlled by his neighborhood association. As a working person involved in board work, she was very involved in this. She has been on the neighborhood association board, she felt she saw the deception the organization had in her, and was even more hellish from the bigwigs when they found out what was really going on. Only some sincere and diplomatic apologies from the lockdown crew kept this woman from literally going to jail.

photo by Dan Berger

Ichetucknee Earth Firsters locked down in the trailheads of others who would come to do a base camp establishment or blockades would go up and down, shutting down the indefinitely.

"going over" to the other side right before our eyes. We need to avoid shooting ourselves — and our allies — in the feet.

"JOBS VS. ENVIRONMENT"

In addition to being labeled "outside agitators,"

Shaft... Victory
Administ

age 6

study is. At the end of that we voted six-to-one to move

VICTORY

for UfC
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desperate for good-paying work, right of the rock haulers — truck drivers — to provide for their families on — who they felt would be the people most active in the EPA backlash, to let them like Joe Alvarado, who they rightly claimed, feel the blow to his wallet a lot less. A woman expressed her fervent desire, working in the environmental movement, rural country, saying: "I don't think there's a lot of opportunity for ten because they can't find a job in this." When pointing out the excellent, non-opportunities for work in the area's "eco-tourism" industry, and the way that citizens like themselves could create or attract other kinds of clean, alternative economies, some people said: "We were talking to them up their alternative." "That'll never happen. There's alternative."

As to this kind of defeatism and these

Kinds of people who live in the rural areas and the national parks, the fast-food developers and their political lackeys win. By playing the class card ("all environmentalists are middle-class精英"), they've alienated middle-class fruitcakes with no experience in the real world who love saving the environment more than people"). appealing to people's xenophobia ("you treehuggers don't live in our country; you're outside agitators"), and convincing themselves that benevolent providers, profiteers and politicians can work their will on the land and people and that all potential opposition is irrelevant and can be thrown up. Anyone who knew the lockdown crew or the park rangers they worked with could guess this bulkhead mentality. The crew consisted of a small business owner, a handyman, and an amateur farmer; all born in the area or had grown up part of their lives there. But they talked often about the "radical" environmentalists and a few others — college students from Gainesville, and there living in the signs we held, the literature we distributed, the protest actions we took that addressed the economic issue from the perspective of working people and the regional scope of the problem. Information was about the threats to streams of the rivers and springs and human health posed by the proposed dam. Columbia's record as a polluter and politics behind the permit process. Certain issues, but it is incumbent on us to continue on page 16

change. The recent resigning of a law professor from his position as Associate Dean of Students has brought the issue of law over夜 at the campus has led to much attention given to the issues of race on campus; the black population is 90% black and the faculty is only 1% black.

And the custodial force and students are living poverty level, forcing many custodians to work second or third jobs just to exist! The struggle continues, but, in the victory against the night shift brings us one step closer to our ultimate goal.

Barrio Organizing...

continued from page 1

to be called the Brown Berets. By 1968, the group officially took that name. The Brown Berets' "patch" — which depicts two rifles, a cross and its slogan "Beret" — became the symbol of the Panthers. Initially, the Berets focused on addressing problems facing youth using a peaceful, mainstream approach; but, by 1968, adopted the militant politics of the Panthers.

As the Berets became successful and feared by authorities, the Brown Berets were targets of the FBI's COINTELPRO. By 1972, many chapters had been infiltrated by various police agencies, leading to the arrests of many members and sparking divisions between leaders and chapter heads. In 1973, the group split over a controversial development co-founder and 24-year-old "prime minister" David Sanchez resigned from and, without consulting the central committee or its general membership, dissolved the Brown Berets.

Barrios Under Siege

Barrios still struggle with battles that the Berets were forced to confront. Police brutality is still an issue. Gang culture seems to be on the increase and divides communities. Poverty and internal isolation by leaders exacerbates many of the problems. Politicians, including former activists, are often operating in complete opacity, developing interests glorifying the status quo, beside many barrios. In many barrios, there's a sense of betrayal by "communist leaders" who openly align themselves with the enemy and of ideals they learn aren't applied to them. Nationalism is still strong in the barrios. Years of lies and history of colonialism have created a sense of mistrust among each other; first is often the best, if often faulty, loyalty. However, loyalty is tempered with a sharp eye to details. Many have sold the community's trust for their personal gain and profit from the dominant power structure, and barrio organizers are more often criticizing the politicians for their actions against the community, than for the brand of accountability strikes at the core contradictions with revolutionary nationalism. For the community, however, the contradiction is between words and action: people who come from the barrio and fail its people are not welcome.

Just as important is the information is the understanding that the political system itself targets the community specifically: "As our population grows we see how we are being attacked in an organized way. Money is taken away from community-based services, like schools, clinics, etc., and put into the pockets of law enforcement (police, prisons, using police resources), and the mass media continues to paint negative images of Raza as 'gang members, drug dealers, and illegal aliens,' etc." *"Indy People Weren't Organized."*

We must look at the causes of those social problems. Chicano are really the victims of it. If we drop out of school, fall into the suicide of drugs (drugs), become a prisoner, or join in the gang culture, we are the ones who bear the blame. It is up to us to stand on the system that must at all costs continue to keep us uneducated, unskilled, poor and flattered."

The barrio issues aren't much different from issue all the poor face. Ultimately, what makes a difference is that there's a great deal different for politicians, or even white collar workers, than there is for decent jobs, health care, and an end to police violence and an end to targeting the barrio. Why isn't the revolutionary left reaching out to this segment? And why isn't this coming from our own?

Among some barrios, there's a sense that Latino have a history, a politics and value system the white left won't or can't understand. While leftists, like the Revolutionary Communist Party, who trumpet the concept of the barrio, have been mostly involved with the Raza youth formation Movimiento Estudiantil Chicano/a de Aztlán (MEChA) in California during the 1980s. The LRS operated landed key in the formation of the continental MEChA chapters. The Raza Defense Committee action in the Democratic Party and supporting "progressive" candidates instead of its original calling of uniting students with their barrios. Similarly, barrio activists have found their marches, meetings and actions overthrown by groups looking for recruitment opportunities instead of human rights.

Such patrician attitudes raise the question of Chicano/Latino autonomy. A clear analysis reveals that white-led multinational foundations, whether of the left or right, are continuing to maintain and divide barrio organizations and create in Marxist terms, "pools" in the community to put their perspective above barrio groups. Much of it is window-dressing — using images like Subcomandante Marcos or the Brown Berets, but not supporting their views, or talking about police harassment in the barrio, but really seeking leadership in the community, in support of the Chicano/Latino community. No wonder mis-trust is so high.

The Police Are An Occupying Army

On the street, youth activists are confronting police brutality head-on by informing youth about what they are and aren't legally

required to do when stopped by police. In a climate where cops occupying the barrio are taking advantage of ignorance in human rights to lock up people, the police are the first weapons-as-weapons campaign of the US government," says the NCNC. "The police are occupying army in the barrio!"

Youth-led organizing has plugged in with older activists to create an atmosphere of affirming the past and projecting the future. Youth leaders are coming together in barrio-based publishing and workshops aimed at their peers. Gatherings like Escuelas Artilan in California reach kids in their own neighborhoods and teach about cultural organizing skills, and political science. The perspectives are being developed through the process of literature, reading, writing, work outside political offices and make organizing a need to connect, among friends and family; and build a larger barrio revolutionary movement.

Abajo Con La Tercera

Some young get involved with Chicano/Latino prisoner support, recognizing a colonized people in the oppressor's jails need support and encouragement. High-profile campaigns, like that waged by the Barrio Defense Committee, helped free Jose Luis Avila, proclaims all Raza captives to be prisoners of war held by a colonial power.

The Chicano-Mexicano Prison Project tackles the question of political prisoners in its piece "Are All Raza Who Are Locked Down Political Prisoners?" The group defines political in this category: 1.) the person who is causing or permitting an illegal act for political reasons or is helping defend the rights of others; or the rights of the oppressed or the poor; 2.) becomes a conscientious Prisoner of Colonialism; those who commit an "illegal act" and get locked up; and 3.) "Conscientious Prisoners of Colonialism," the colonized person who is an "illegal act"; goes to jail and gains revolutionary consciousness.

The cases of Raza activists Ramsey Muñiz and Hugo Hernandez Luna are still prominent. On December 16, 1984, Ramirez Muñiz, a 21-year-old, long-time activist, was sentenced to life without possibility of release for possession of 40 kilograms of cocaine in a car he was driving in a hotel where he was staying in Lewiston, TX. According to Muñiz, he supported his attorney, and the records of the DEA agents, state that of Ramsey Muñiz has all the markings of a frame-up.

The person the DEA agents were originally targeting was Juan Gonzalez, a man with no charge filed against him. Juan Gonzalez, an acquaintance of Muñiz, rented the car where the cocaine was found. Muñiz asked Muthur to drive the car from one location to another while waiting for Gonzalez to arrive in town. The DEA claimed Muñiz was making suspicious phone calls from the lobby, but hotel records show he used his own name. The DEA claimed Muñiz was making suspicious phone calls from the lobby, when in fact, Dick Degenhardt, a DEA agent, was making all the phone calls, as well as confirming as legitimate his attorney, and the DEA refused to provide any information on the "suspicious phone calls." The DEA claimed hotel employees alerted them to Muñiz's suspicious activities, but when interviewed, all employees had nothing to say about his behavior and they had not contacted any authorities.

Muñiz, a popular high school and Baylor College football star and lawyer, twice ran for governor of TX under LRUP, once in 1972 and again in 1974, calling for an end to the drug cartels, freedom of information, and full implementation of equal minority representation in the judicial system; abolishment of capital punishment; passage of the Equal Rights Amendment; removal of trade embargos and economic sanctions against South Africa and the United States Marshals and the League of Revolutionary Black Workers.

"The Mexican American Black community didn't have a vote because in the past they didn't have a choice," Muñiz said during his 1972 run. "Our connection with the Democratic Party has been nothing more than a cheap marriage... they have no love for us anymore... Now we are divorcing ourselves from the Democratic Party." (*United We Win, The Rise and Fall of La Raza Unida Movement* by Ignacio Garcia).

Longtime activist Alvaro Hernandez Luna was sentenced in June, 1997 to 50 years for a police shooting in Atlanta, TX. A former member of the League of Revolutionary Black Workers, Hernandez was charged with robbery, which was later dismissed. When the unarmed Hernandez questioned the sheriff's abuse of power, the officer who drew his weapon swore he could raise his hand, however, he was disarmed and arrested. Hernandez condemned the legal occupation of the Southwest, the false charges, and asserted his people's inalienable right to self-defense and to self-determination of oppressed nations. He violated international law and demanded to be treated as a prisoner of war under Geneva Convention principles and other human rights accords.

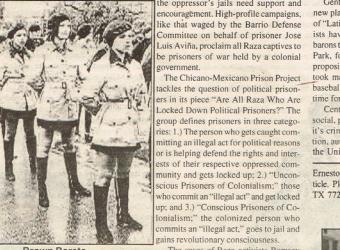
Hernandez was the national coordinator of groups like National Movement of La Raza and the Ricardo Alvarado Guerrilla Defense Committee, which led the struggle to free a Mexican nationalist from death row after being framed by Houston police for killing a cop. From a previous case, Alvaro's struggle was adopted on Dec. 9, 1998 by the UN Commission on Human Rights. A City by the Special International Tribunal on violations of human rights of detainees and prisoners of war held in custody and jail. He was a non-governmental organization (NGO) delegate in 1993 before the 49th session of the United Nations Commission on Human Rights in Geneva, Switzerland. Before the UN General Assembly, Hernandez condemned US government's dismal human rights record and its human rights violations of US political prisoners. Both men remain in prison.

Where is the Latino political movement headed?

Mainstream studies of Latino politics have tended to reflect a primarily male view of political participation and political leadership. As such, the understanding of Latino political leadership continues viewing leadership as derived from official positions in elected or appointed government offices. Recent studies of Latino political leadership indicate that concept is expanding to include community-based, not solely position-derived, forms of leadership. In fact, much barrio empowerment leads to a great extent on the involvement of women, women and alliances among the Latin Diaspora: Puerto Rican, Mexican, Cuban, Central and South Americans, Dominicans.

Geneticization is an issue in many barrios, as developers seek new plots to develop, rich land plots for a global market. In "Barrios Without a Future," within San Diego, barrio activists have consistently turned back efforts by the city and land barons to take areas of Barrio Logan, including the historic Chicano Park, for development. In other barrios, this has been a losing process. In San Antonio, Navigation Street barriers near downtown have many hits as the city, began to expand Field, a new baseball complex, and another downtown stadium initiative. This time for basketball, may already be in the works.

Ernesto welcomes comments, criticism and feedback to this article. Please feel free to contact via P.O. Box 667233, Houston, TX 77266-7233 or e-mail may19@pdq.net.



Brown Berets



photo from www.lo.indymedia.org
MEChA

U'wa...

continued from page 5

For people concerned with human rights, the U'wa campaign clearly touches on issues that have been integral to anti-globalization demonstrations throughout Seattle last winter. With Lopez and Orosi's own private investigation, Lopez and Bernstein took the U'wa watch as Occidental drills oil on their sacred homeland. Taking the success of the campaign against Fidelity Investments as a cue, concerned activists are urged to target Occidental's new CEO, Alexander H. Neeley Jr. and the board of directors. Bernstein deserves the same relentless harassment as Fidelity received, and with assets of over \$470 billion and over 20 offices worldwide they present an accessible target.

Occidental and its shareholders can provide material support for the U'wa struggle (i.e. raise money), and raise consciousness here on the importance of defending indigenous peoples everywhere and the U'wa in particular from an ongoing assault by corporations and their governments.

TO DONATE FUNDS TO THE U'WA PEOPLE SEND CHECK/MONEY ORDER TO:
Amazon Watch
115 South Orange Canyon Blvd
Tujunga Canyon, CA 91029

Women in the EZLN

A Revolution Within a Revolution:

By Jenny Cassel

For the majority of people who have heard of the Zapatista Army of National Liberation (EZLN) or of the uprising in the state of Chiapas, it occurred on January 1st, 1994, when the Zapatistas seized control of various major cities and towns in that state. According to Zapatista spokesperson Subcomandante Marcos, however, that was not the case.

"...The first uprising was

in the Lacandon jungle, and by 1990, the

population of Mexico's so-called "last frontier" had grown to approximately 300,000 people of diverse (but mainly indigenous) backgrounds.

With so many people occupying very

little space, the young men of many different

tribes found it necessary to interact and with those interactions, new roles

were created. Marcos explains, "What happened in Chiapas is very like a huge social

revolution that has exploded... We

get up at three in the morning to prepare... For

work, we cook, we clean, and we go to meet our

husbands late at night. If there is not enough food we give it

to our children and our husbands first. So the

women have been taking up arms and become

Zapatistas..." According to Captain Ana

Marquez, in an interview from 1990, when the early

members of the EZLN went to recruit mem-

bers, the villages "...saw that women can do

things. That women can organize themselves

and that they can do other things than what

they do in their houses and their families. Women

have the capability of doing other kinds of work as well.

And then women started to enter the Army.

"Once they got into the EZLN," tells Captain Irma "...everybody became...Hasta la

muerte!"... everything became...Hasta la

mujer!"... because they don't say that because we are women we can't have a family."

To be a woman soldier in the EZLN, Captain

Milán, in an interview from 1990, on participation in

war, Marcos says, "had to stop being women to become soldiers," but in which

they can also step from that negation of being a

woman towards finding a new norm of femininity." EZLN women challenge the old norms,

continued on page 17

Dealing With Sexual Assault in Activism

By Chelsea Lincoln

Sexual assault in the activist community is a serious issue often not approached: What do we do when we find a woman has been sexually assaulted? How do we support her? How do we handle the situation?

What do we do with the man guilty of such action? How can men take responsibility for such actions? How does the community make sure such incidents do not happen again?

This issue is not confined to the activist community, of course, but as activists, we have a responsibility to deal with these incidents to ensure women are cared for and men are held accountable for their actions.

I first heard a conversation about sexual assault in the "Find Your Space" event I attended in England a few years ago. A woman spoke of an incident between herself and an activist man and how the community dealt with the incident: they beat him and wouldn't allow him back into the community. The woman didn't feel this was the best way to deal with the situation, and the community could find a different community and leave the unaccepting person.

The last spring I found out that a man who sexually assaulted a friend was coming to the Eugene Anti Existence, a "Week of Action" that included arts, workshops, protests and education. I found myself in a town hall town letting women know of his actions. Then, I talked about the situation in a woman's discussion group about everyday patriarchy.

Through the discussion, we concluded that, since he was accused, he should decide how this issue should be dealt with. Men were told to do whatever they wanted. He eventually agreed to leave the town. Some knew what they were trying to help by trying to reason and talk with the man, they were not supporting the woman and were told so. We expressed the need to resolve how to deal with this type of situation before another incident happened, so women would not be questioned or worried.

The man was hit in town through the rest of "Revolt," the name of the festival. "Revolt" allows a sexual assault to be brought forward in presence. I received calls (past and possibly future) from many women! What "Revolt" puts women in is a bind because if I didn't receive enough details or warned them of what was going on, they would be questioned or worried about how bad it was? "Revolt" would support or be a part of.

When a man later came to town with more information about this incident and shared the woman's experience, people were appalled. They didn't know if it was true or not. They shouldn't have a man in a situation such as this. Both good and bad came out of this experience. There were so many strong women activists supporting another one, which made an amazing statement. Some men learned more on how to handle such issues. Hopefully, some men will try to make amends when a woman speaks of sexual assault and address her details.

This is how women handled the situation. Women, elsewhere

might choose a totally different route, but this issue is serious and must be dealt with by everyone. Perhaps this experience can help you deal with any incidents within your community.

Chelsea can be contacted at PO Box 175, Corvallis OR 97339

★ THEORY ★

Capitalism, Private Property, and the State!

By Lorenzo Kom'boa Ervin

The existence of the State and Capitalism are rationalized by those who apologize for being a voiceless part of the population in favor of the elite part of those who run their own affairs and those of society, as well as being their protection against crime and violence. Americans realize that quite often the principle barriers to social change in the States and the military is private property. It is the State which causes war, police repression, and other forms of violence, and it is private property—the lack of equal distribution of or social wealth—which causes poverty, misery, and deprivation.

But what is the State? The State is a political abstraction, a hierarchical institution by which a privileged elite strives to dominate the vast majority of people. The State's mechanisms include the executive, legislative, and judicial branches, the civil service bureaucracy, the military and police forces, the judiciary and the central State apparatus. The government is the administrative vehicle to the State. There are specific set of institutions which are the expression of authority in Capitalist societies (former "Socialist States"). The "Socialist State", is the maintenance and extension of domination over the common people by a privileged class, the rich in Capitalist societies. The Chinese Communist Party in State Socialist or Communist societies like the former USSR.

However, Capitalism is always an elite position tension between the rulers and the ruled, order-givers and order-takers, and economic haves and have-nots. The State's elite is not just the rich and super-rich, but also those persons who assume State power and authority—police, military, and officials. Thus the State bureaucracy itself, in terms of its relation to ideological property, can become an elite class in its own right. The administrative elite class of the State developed and just through division of labor by the economic elite, but as well by the separation of private and public life—the family unit and civil society—and finally—and by the opposition between individual family and the larger society. It is thereupon based on Capitalist competition and alienation. It is a breeding ground for agents of the state.

The extraction of the State and a ruling class, based on the exploitation and oppression of the working class is inseparable. Domination and exploitation go hand-in-hand, and in fact oppression is not possible without force and violent authority. This is why Anarchist-Communist

argues regular attempts to use State power and the means of establishing a free, egalitarian society can only be self-defeating, because the habits of commanding and exploiting becomes ends in themselves. This was proven with the Bolsheviks in the Russian Revolution (1917-1921). The problem is that the bulk of the revolutionaries were from the middle class, and the middle class is the capitalist class accumulates economic wealth. Those who govern from a distinct group whose only interest is the retention of power is by any means necessary. But the institution of Capitalist property, however, permits a minority of the population to control and to regulate wealth and the use of, all socially produced wealth and natural resources. You have to pay for the land, water, and other natural resources used in utilizing company or real estate firm.

This controlling group may be a separate economic class or the State itself, but in either case the domination of property creates a set of social and economic relations. Capitalism, in which a small sector of society receives most benefits and privileges at the expense of the laboring majority. The capitalist class is based, not upon fulfilling the needs of everyone, but upon making profit for itself. Both Capitalism and the State must be attacked and overthrown, not one or the other, or even the other—because the fall of either will not ensure the fall of both. Down with Capitalism and the State!

No doubt, some workers will insist that the State is not the cause of economic suffering. No. Anarchists recognize the distinction between personal possessions and major Capitalistic property. Capitalistic property is that which has as its basic characteristic and purpose the accumulation of other people's labor power because of its exclusive nature. The institution of property conditions the development of a set of social and economic relations which has established Capitalism and the classic scenario of Capitalism and Capital.

Where there is a high social division of labor and complex industrial organization, money is necessary to perform transactions. It is not simply that Capitalism depends on the market in the form of direct barter goods, that is not what we are limited to here. Capital is money, but money as process which reproduces and increases its value. Capital arises only when the owners of the means of production finds workers on the market as sellers of their own labor power. Capitalism developed as the form of private property

Tools for White Guys Working for Social Change

and other people socialized in a society based on domination

By Chris Crass

Developing respect and solidarity across race, class, gender and sexuality is complex and difficult, but absolutely critical - and liberating. 9. Be aware of how often you ask people to do something as opposed to asking other people "what needs to be done?"

10. Think about and struggle with the saying "You will need to be in the movement when you realize that you are not needed in the movement."

11. Struggle with and work with the model of green leadership that says that the responsibility of leaders is to help develop more leaders, and think about what this means to you.

12. Remember that social change is a process, and that our individual transformation and individual liberation is intimately interconnected with societal transformation and collective liberation. Like personal and political, there are many contradictions. Remember that the path we travel is guided by love, dignity and respect - even when it is bumpy and difficult to navigate.

13. This list is not limited to white guys, nor is it intended to reduce all white guys into one category. This list is intended to disrupt patterns of domination which hurt our movement and hurt each other. White guys have a lot of life worth living.

14. Daily day-practices to dominate, to build and maintain systems of domination. The struggle against capitalism, while supremacy, patriarchy, heterosexism and the state is also the struggle towards collective liberation.

15. No one is free until all of us are free.

From Colours of Resistance:

"The rich don't know that this is their property. They don't care about their property and are under no obligation to protect it." Even the rich know little about their property.

An economy, such as the one we have briefly sketched, is not based on fulfilling the needs of everyone in society, but rather the needs of a few, the rich. Those who live in partial luxury in a leisure class, while the workers live in either poverty or two or three paychecks away from it. You see, therefore, that doing away with government also signifies the abolition of monopoly and personal ownership of the means of production and distribution.

This article is taken from Lorenzo Kom'boa Ervin's book *Anarchism and the Black Revolution*. Contact him at komba@hotmai.com



GRANTS FOR RADICAL WRITERS

The Institute for Anarchist Studies awards grants of up to \$4,000 twice a year to support written works that contribute to a critical understanding of social domination and/or attempt to draw out a reconstructive vision of a free society.

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 513-241-5787

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★ RECLAIMING OUR HISTORY ★

Kuwasi Balagoon

By Shawn O'Hern

We define ourselves as Anarchists because we believe Anarchism is the most radical and practical philosophy for revolution, equality and opposition in society, as well as a framework on which to build a new world. Our movement, however, is small and has little, if any, influence outside of already marginalized subcultures. However, our ideas are important and make our ideas relevant beyond the narrow confines of our movements today! One suggestion is to look at other movements and Anarchists of the past to learn the lessons of our struggle.

A Revolutionary Life

Kuwasi Balagoon was a determined soldier in the Black Liberation Army. His comrade, Black Liberation Army Political Officer Mr. Sundita Avcil calls him "a natural leader, a 'wild man' with the heart of a gunfighter." Born on Sunday, a poem about Kuwasi by Anti-Imperialist poet David Gilbert, states: "He'd dodged a bullet, he'd been shot, caught a couple too." Both Sundita's eulogy and Gilbert's poem also speak to Kuwasi's gentleness and his love of people. In his poem, he expresses his love for his people. Kuwasi's trial statement is a testimony to the depth of his understanding of oppression and the importance of community over control. It Love for oppressed people guides his actions and led him to a life-long struggle against white supremacy and capitalism.

Kuwasi Balagoon was born in Lakewood, Maryland on Dec. 22, 1946. At the age of 17, he enlisted in the military where he witnessed racism and discrimination in the treatment of Black and Chicano soldiers by white officers and leaders. In his statement, Kuwasi tells us of his "cruel, countless New African" GIs dishonorably discharged after serving 34 months of a 36-month enlistment and being segregated for what white GIs were reprimanded for. "This harsh treatment reserved for people of color while whites got slapped on the wrist reinforced what Kuwasi already knew: that the US government is racist to them. He left the military and moved to New York City where he became a tenant organizer. He worked organizing rent strikes, stop evictions, representing tenants in court, killing rats, and fought off City Marshals who came to evict evictions."

In 1968, Kuwasi joined the NYC Chapter of the Black Panther Party. An important government reformer of the Black Liberation movement in general—and the Black Panthers in particular—some revolutionaries were under pressure to uphold bourgeois changes and reforms. Kuwasi was arrested and charged in the NY Panther 21 case. Two years later all 21 defendants were found not guilty of all charges, he went underground and became a soldier of the Black Liberation Army (BLA). The BLA was the armament wing of the Black Panther revolution movement. They carried out such actions as robberies to fund the movement, engaging in gunfights with the police, and conducting a guerrilla training camp.

Kuwasi was captured and spent most of the late 70's in prison. Living up to his reputation, the "wild man" escaped from prison. His final arrest was Dec. 1981, charged with participating in the extraction of a Blaikie armored car in Nyack, NY on Oct. 21, 1981. Two officers were killed and several people arrested. In due course he upheld a prisoner-of-war position, openly acknowledging himself as a soldier in the BLA. He refused to recognize the legitimacy of US jurisdiction over a New African.

"I am a prisoner of war and I refuse to accept that about me being a terrorist. I do not recognize the legitimacy of this court. The term defendant applies to someone involved in a criminal matter; it is not an excuse for search or torture. It is clear that I've been targeted by the Law and Laramore movement in order to kill my adult life and have been involved in a war against the American Imperialist. In order to free New African people from its voice." This is an excerpt from the trial statement Kuwasi wrote exposing and damning the history

of racism, slavery, exploitation, and poverty that people of color have experienced in the US. The judge refused to let him finish reading his statement and Kuwasi was sentenced to life in prison.

Kuwasi died on Dec. 19, 1990, related pneumonia while imprisoned at NY State Penitentiary in Auburn, 9 days before his 40th birthday.

Mass Organizing and Direct Action

Kuwasi Balagoon was an anarchist who believed "Anarchy Can't Fly Alone," he states: "Of all ideologies, Anarchy is one that addresses liberty and egalitarian relations in a realistic and ultimate fashion." Kuwasi most famously quotes the following paragraph from the same article:

"We permit people of other ideologies to do whatever they want to do. We permit the masses and provide models to show the consequences of their actions. We permit corporations to not only to use off workers and to threaten their salaries, but to poison the air and water to hurt us. We permit police, politicians, and Nazis to terrorize who they want to terrorize. We permit the population they wish without repaying them back in kind. In short, by not organizing, organizing and delivering war to oppressors, we become Anarchists in name only."

Kuwasi's life and writings emphasize the importance of mass organizing and direct action. Direct action in the broader sense of the term means passing such actions as squatting houses, denning and clothing exchanges to name a few.

Kuwasi tells us of his "cruel, countless New African" GIs dishonorably discharged after serving 34 months of a 36-month enlistment and being segregated for what white GIs were reprimanded for. "This harsh treatment reserved for people of color while whites got slapped on the wrist reinforced what Kuwasi already knew: that the US government is racist to them. He left the military and moved to New York City where he became a tenant organizer. He worked organizing rent strikes, stop evictions, representing tenants in court, killing rats, and fought off City Marshals who came to evict evictions."

In

the 1870's with the South under repressive Jim

Crow segregation laws,

Lacy and

were forced to leave Texas due to their political in-

volvement.

and was shot in the leg

and threatened with lynching.

They also felt threatened be-

cause of their interracial mar-

riage.

Lacy and

Albert arrived in

Chicago in 1873 and began working as tailors for the Chicago Times. This was a difficult time for working people, especially in industrial Chicago, because the country had faced a long depression, leaving millions unemployed. The Contract Labor Law of 1864 allowed companies to import foreign workers to contract and bring in immigrant laborers. A large, unskilled pool of workers grew in Chicago, offering wages far below those of skilled workers. But the increasing social and Anarchist ideology to the United States was radicalizing the workers.

He

efforts,

however,

did not sway the Governor of Illinois under political pressure to ex-

ecute the men.

They

were ex-

ecuted on No-

vember 11, 1887.

When he

brought his two

children to see their father one last time, she and her kids were arrested, taken to jail, forced to leave their home, and she was separated from her husband was dead. In tears over her loss, she vowed to continue to fight injustice, though she feared the same fate of her husband for herself.

After the execution, Lacy lived in poverty,

never again

working for

the Pioner Aid

and Support Association, a group supporting the families of the Haymarket martyrs and others working for labor interests.

While

attempting to save the lives of the convicted men, Lucy organized a battle within the labor movement. The leadership of the Knights of Labor took a stand against the Haymarket activists. Terence Powderly, leader of the Knights, who had a paternal approach to labor struggle, felt the government should make an example of them. Though lacking support from the Knights, Lucy continued her speaking tour, gaining more and more interest in the Haymarket case and making a living for herself.

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After the execution, Lacy lived in poverty,

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★ OPINION ★

Who Will Police the Police?

By Howard Einrich

The police have either changed from their use of new technologies of surveillance, or many of the technology transfers coming from the military. Infrared scopes have expanded vision including the ability to see through walls to spot body movement and plant lights (such as motion activated) to validate locations and commit injury to validate arrests. So no convictions have been overturned and 20 officers have been fired, taken off duty, or have quit because of the ongoing investigations. At least 90 more cases are being reviewed. The City Council has estimated that they will have to pay \$12 million in legal fees and the investigations cost \$12.5 million⁴ and the investigations are spreading to other police divisions. Similar stories were reported in the New York Times, New York Post, Politico, and the Philadelphia Inquirer. Up the road from Baltimore, in Westminster, six cases have been dismissed, and more than 100 are being reviewed. The number of cases of planting narcotics on suspects. Stories of police misconduct and excessive use of force dominate the news in cities across the country. As the police department in Los Angeles (and in Seattle, Washington, DC, Philadelphia, and Baltimore) show, sadistic brutality and fabricated charges are routine especially where elite corps of professional interests are involved.

Report 1031 National Commission on Law Enforcement and Observance to the 1988 Amnesty International report, independent investigations have all agreed on the persistent problem of police abuse.⁵ Moreover, Most victims of this abuse are members of minority groups, while most departments are predominantly white.

With regard to deadly force, the statistical bottom line (in New York, nationwide, etc.) is that police officers even though they shoot twice as many people as they kill, and shoot and miss three times as often as they kill. Most of those shots are aimed at fleeing offenders who would have resulted in the death penalty. Most were unarmed, and it appears that about one-third of the shootings occurred during traffic stops.

Most people never experience their experience of police abuse, and for good reason. In police participation reports, the vast majority of incidents are substantiated. In outside reviews, the figures are not much higher. Even if you manage to get a jury trial, which you should know that the odds of winning are about 50/50, according to a National Law Journal report.

If you ask the public, as in a recent poll in New York, we are told by the police that police officers use excessive force (as opposed to necessary force). Nationally, survey results show 5 percent of those polled by the police. The numbers almost double to "not at all" respondents. If you ask police officers, if they have witnessed the use of excessive force by their peers, from 27 percent to 53 percent say yes. The percentage varies and depends on the location.

Harmless abuse, and sadistic brutality are actually only a small part of the "failure" of police. The police have begun to assert themselves in the judicial process. We are seeing the initiation of police in criminal proceedings, discovery, and appeal hearings, and even the selection of judges. In many cities, typically through a Police Benevolent Association or possibly the Fraternal Order of Police, there are conflicts of interest when a judge presides at a hearing or trial in which the police are the defendants? Consider this recent case involving a Pennsylvania appellate court. The appealed judge to remove himself from the case because he had once received campaign funds from a police association. Since the basis of the appeal was that he had been biased, it was inappropriate for the judge to do so. He did not. He refused stating that such grounds would establish irretrievable bias against him.

Remember the movie *Gone With the Wind*? In that film, the police are discriminated against daily. May be the workplace does not earn an average salary of \$57,000 a year, than their peers. One individual was described as \$100,000 overpaid, while the other was described as a drug addict 79% responsible for the drug addict. What does this say about our society and our fear of fat?

BECAUSE THEY HAVE NO SELF-CONTROL

Well, I'm sure the reason was contributed by those who profit from society's fear. The fact is that fat people are discriminated against daily. May be the workplace does not earn an average salary of \$57,000 a year, than their peers. One individual was described as \$100,000 overpaid, while the other was described as a drug addict 79% responsible for the drug addict. What does this say about our society and our fear of fat?

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These accusations are irrelevant or do they, in fact, represent an important loss of bounds between the police and the judicial process?

Police become even more militarized, they will find more excuse to use military tactics and technology at demonstrations and in their control of the central cities.

The continual use of unnecessary force, the new technology of surveillance, the continuation of their infiltration in the judicial process – along with the absolute character of police organization – all add up to a continuation of police work as the new tactic, new technology of surveillance, the continuation of their infiltration in the judicial process – along with the absolute character of police organization – all add up to a continuation of police work as the new tactic,

A unique example of police-state abuse can be found in the fifth amendment, when they refuse to testify about their use of deadly force. Licensed by the state to use deadly force, they then hide behind the Constitution to immunize themselves from consequences of their actions.

It is appropriate that we consider an anti-democratic, semi-secret, militaristic organization that conflates means and ends, disrespects diversity and respects only the minorities, uses extreme force, and uses military tactics and massive force in increasingly larger segments. The use of police power is not just seen, for example by the state's acceptance of (and budget for) huge financial settlements with victims of police abuse and violence. In effect, the state must accept that the police are not to be blamed for the police in that the costs of organizing the police are less than those that they are to be is more economic, and less threatening, to com-

penate or buy off the victims and their families.

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Our Bodies Are Political!: FATPHOBIA

By Kangara Alaezia

We've heard all about the rate of anorexia in young women, the eating disorders, half of America is suddenly "overweight." We see the advertisements of thin women selling this or that, or advertising how they use "this way." TV is thin and airbrushed. We hear about how this effects the youth of our society to tease one another, to feel inferior, to bring us down. But what exactly have they profited from? The fear of fat. Is it what everyone is told to not be? and to be it is an actuality, crime. So why is this crime?

BECAUSE IT CAN KILL YOU!

Fat causes heart disease and a whole bunch of other illnesses, right? We all know how fat people die, we are told by the media and studies that those who are fat die earlier than those who are thin and fat people eat a lot. There is no connection to fat people.

Most people never experience their experience of police abuse, and for good reason. In police participation reports, the vast majority of incidents are substantiated. In outside reviews, the figures are not much higher. Even if you manage to get a jury trial, which you should know that the odds of winning are about 50/50, according to a National Law Journal report.

If you ask the public, as in a recent poll in New York, we are told by the police that police officers use excessive force (as opposed to necessary force). Nationally, survey results show 5 percent of those polled by the police. The numbers almost double to "not at all" respondents. If you ask police officers, if they have witnessed the use of excessive force by their peers, from 27 percent to 53 percent say yes. The percentage varies and depends on the location.

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★ OPINION ★

John Brown Rises

By Marilyn Buck

On the 200th anniversary of John Brown's birth, I would like to propose that we imagine John Brown would be his bones to rise up from the graveyard at Harper's Ferry. This old, old JB would stand tall and wobble pickings as he left off, or rather, fall down again—in his ideological development. Radical as he was, he was a man of his times; he did not give much thought to women as equals. With the exception of Harriet Tubman, that is.

So the JB would answer to Johnette perhaps. She would be of European heritage—white skinned, but she would be a liberation-minded political activist. Instead of slave catcher brutality and murder of African slaves, she would be at the forefront of murders, brutality and death of the descendants of slaves, conquerors and Native and Latin Americans, as well as Asians and Pacific Islanders—who can not or would not pass for white. She would have reviewed her history and learned despicability of the Civil War, the War Between the States, and lynching camps like Ruby Ridge, Blackwater, and New African Independence movements; there is still no equality, justice and peace yet to be done.

Johnette would be at the protests and the marches; she would join with long-time radicals and activists as well as young heretics against police brutality and racism. She would be a leader and mentor to those people and nations raped and pillaged by the nation-state of which she is inexplicably a citizen. She would support N'COBRA, Native Americans, as well as Vietnamese who are asking where are the reparations that were promised to the US by the former colonizers? Johnette would meet with women and men who are still using dominant male political leadership paradigm. She would have gone to Seattie and would have thought back to her former JB friend in Kansas looking for historical parallels. In Kansas, Johnette left behind the state that had legalized the trade of slaves to the midwestern states. Seattie, Johnette saw as one in a series of global mass actions to hold back the further legalization of global capitals' rape, pillage and dismembering of entire nations—the former colonies as well as US imperial colonies and the national working classes and reserve army of labor—a post-modern enslavement with pre-modern dehumanization and dispossession. ***

The WTO WTO actions in Seattle were quite successful legally. The international corporate plantation summit was effectively disrupted. It is always important disrupt the lines of communication in the enemy's camp. A glimpse of possibility.

Johnette would have compassed the world and seen it as somewhat of a red horizon. If it means to effect serious, liberatory social economic and political change, one must expect that the State will protect and enforce its time interests, not the

people's, even white people's interests. She was not shocked by the demands of the people's movement—there are no gentlemen's agreements.

Not by the poor white slave catchers for the rich white agribusiness gentrifiers; nor by the Indian killers and 49ers; nor by the Pinkerton guards in labor struggles, nor by the Navy at the Port Chicago explosion. And certainly not after the world wars, wars and CIA assassinations. Any more—assassinations and bombings, who stood in front of challenges the State's agenda or its right to exist as the US of A; no matter whether through civil disobedience like Martin Luther King Jr. or militant self-determination like Malcolm X and Nat Turner; an Arlington Cemetery full of assassinations and political prisoners who died in detention or of capital punishment.

Johnette would be a leader and a mentor to her comrades.

The sights are set on liberation. And there can be no liberation or justice or peace when there is exclusion or hierarchy of nation, race, class or gender.

Johnette might flash back and remember the snapping of her brother's neck. She would see before her eyes her comrades swinging from the rope at Harper's Ferry and feel mortified that she had not been there to witness their sacrifice. There had not been opportunity, even death. Damn white supremacy.

She should wonder, since she was thinking about actions and demonstrations, had there been a means of retreat or escape for her and her comrades? Johnette had been asked not to have lived in Seattle. Johnette Talmadge a survivor of the raid? After all, Harriet was a keen strategist and tactician; she was fearless and clear that her troops were precious; not to be squandered. Free John Brown! Johnette had been asked not to have participated in the raid. To do so extorted a heavy price. Johnette had been asked not to be a part of the revolution. Johnette had been asked not to be a woman. Johnette had much to learn and that she too must carry on the tradition of fighting white supremacy in the name of global imperialism. She would have to learn to live in a world she could experience the stings of injustice. Again, Johnette she should experience the joys of liberation instead in challenging oppression and in preserving the planet for all peoples and their future generations. She would not be afraid to fight for that future. She would be a leader and a mentor to some of Black Panthers:

"You're either a part of the problem or part of the solution." And with some of that old John Brown fire in her eyes, she might ask "which side are you on?"

This article was originally published in a booklet by Resistance n' COBRA and the Jettico Movement of writings by political prisoners for the John Brown 2000 Conference that took place May, 2000. Contact Red or Immortal@igc.org. See page 2 for Marilyn's contact address!

Resuscitating Anarchism

By Jeremy Louza

Anarchism. We just don't know it yet. Like some distant star, long ago burnt out but still shooting out its last rays of light to our eye in the darkness, it has been hidden away, looking vibrant and strong when it is exactly the opposite. Anarchism is coughing, it is feeble, pulling itself along the homemade crutches of WTO coverage and faded memory of its history. Some say it was once an idea and historical tradition that carried with the possibility of social revolution, of a true and beautiful transformation of this entire stupid world, has become a mere vestige of the imagination or delusion of the mind, bold declarations which promise everything and deliver nothing. While anarchism rattles on about the revolution of everyday life, everyday life has been reduced to the same old, same old, the same old just as powerless and defeated as we did before we'd ever even seen a circle A. The sickness is still there, anarchism has come to itself as the cure, opting instead for the option of self-preservation. It's all falling apart, and the proscriptive thing is in each day.

We want to hold our banners high, and other times (most of the time) we just plain hang the banner and wave it around, to say "look at us, we're still here!" It seems that the end, the cause just ain't strong enough to gain our long-term commitment—the cause just ain't no cause at all. What's the point? Where is the sense of purpose? Where are the vision and strategy? Where is the damp? It's all hard to find underneath the cynicism and the apathy, and the proscriptive thing is in each day.

The very same things that are rotting the rest of our society are rotting anarchism away as well, and we are putting up almost no resistance to the forces of domination that are at work. Often, I think to myself that we are going to fail or be marginalized, and so we don't even have enough will in ourselves to try. We have just in little bits in our culture (and in the arts) the desire to do what we have, to do a few constructive ideas to offer. But even if we tried, our theories are so outdated, our analysis is so caked in dust that we probably wouldn't even be able to argue the case for our own system.

Capitalism, government, patriarchy, racism, and the very dynamic of domination itself has changed so drastically since the 90's that most of our analysis is out of date with it. This is nothing that a little (okay, maybe a lot) of studying and discussion couldn't fix, but it is precisely where our will is lacking. We don't seem to see enough insight in anarchism to move forward, to take the necessary steps to ask questions, to take chances, to actively engage in the revolutionary process. Instead, revolution is like a switch that we can turn on and off inside of us depending on how our egos are doing. Sometimes we feel great and

some air? Are we willing to donate something of ourselves to the cause? Are we willing to do what it's set out to do, save the world? If so, let us do it. If not, let's bust out the shovels and get this thing buried before we all miss our chance to enter the workforce and settle down like good little citizens.

Jeremy Louza is a member of the Association of Northwest Anarchists, an amateur theorist/propagandist and food-service worker from Bellingham, WA. He can be reached at socialanarchist@hotmail.com

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Women in the EZLN...

continued from page 10

"when we are born, we are born into a community, but the place is different. She is the woman of 18 or 20 who has not had several children; has eaten well, knows how to speak Spanish, and learned to read and write." Indeed, reported Hermann Belinghausen in 1993, "EZLN women are healthy and educated. For years they led a Spanish existence, but like health services and regular meals, but like [EZLN Captain] Amalia, [EZLN Captain] María Elena thinks she is better off than she was in her village. She would be like those sad mothers, barefoot and skinny, rounded by children."

Zapatista women are not mothers, but are now a revolutionary existence for Chiapanecan indigenous women. As a Milan explains, "making

the decision to become a mother, about when to come a mother, about marriage is one of the most innovative experiences Zapatista women go through compared to traditional common practice." "Women are the ones who clean," says Captain Elisa, "you have to buy your weapons." Captain Amalia tells us, "Women are the ones who have pieces of shrapnel in their bodies. They get people out, they got them out alive. That proved women are strong."

Amalia tells that, because military training and battles simply cannot mix, many EZLN women use the same route from their general platoons which is revolutionary in itself; because a great deal of non-procreative sex is acceptable reflects a great change in many of these women's relationships



with sex. In the villages, contraception – and non-procreativity – is a radical shock to the community, but the rules differ. She is the woman of 18 or 20 who has not had several children; has eaten well, knows how to speak Spanish, and learned to read and write." Indeed, reported Hermann Belinghausen in 1993, "EZLN women are healthy and educated. For years they led a Spanish existence, but like health services and regular

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doubtedly what showed the Zapatistas' military importance was the clash in Ocosingo.

[During] the fighting in Ocosingo, the best

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Mob Rule...

continued from page 1

will not give any concern for our condition but will continue to govern the Republic. (Not that he ever did anything!)

We can starve or be shot down in the streets by paramilitary cops, but isn't that what the Clinton-Gore administration was doing well, when in the name of progress? Hey look: 100,000 new cops, 2 million veterans, upwards of 1,000 killed by cops each year, massive poverty and homelessness, low wages and high unemployment in our communities! He could go on and on to prove Gore-Clinton guilty of dismantling the welfare state by the Democrats, right along with the most extreme wings of the Republicans.

But this election is important because we may be seeing a new extreme political concentration of right-wing forces in the government. Not just Bush is elected, but because of the strict criteria the government generally feels, History can be a guide to a future.

In the 1876 Presidential election, Samuel J. Tilden and Rutherford B. Hayes were pitted

against each other, after the scandal ridden presiden-

tacy of Ulysses S. Grant. Tilden won the electoral vote, but Hayes was declared the winner by the electoral college majority needed. But Hayes was declared the President after maneuvering in the Congress, and Hayes was known as the

"white man's party" and was controlled by Southerners until the 1960's, and bargained Tilden into admitting Southern states back into the Union after getting federal occupation troops out of the South, where they had been since the Civil War. When this was agreed to by the Republicans, and Hayes was declared the winner in the Civil War, Hayes was declared the winner in the election. Hayes was elected president in a wave of racial violence by the Ku Klux Klan, but the white vigilantes began murdering Black people with wild abandon, the old segregationist government came back into power, and the "Jim Crow" restrictions on democratic rights we obtained in the South, and created the most backward social systems in that region.

What can we learn from this? We can learn that

politics has to be more complete. Complete

history, a history of every way of civil rights or democratic rights for Black people by the Supreme Court and Congress? Even more state executions? Outright slave

labor? We can learn that the

Democrats are not the party of freedom, but the

party of racism, sexism, and classism.

And we can learn that the most effective action is Anarchy!

Anarchist newspaper from Michigan.

Feb/March, April/May, July/August & October 2000, \$1

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